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## CLA Report

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Collegiate Learning Assessment  
Instructor's Assessment Report  
Instructor: Dr. Joyce Russell  
April 28, 2009

### 1. Course Information

a. The CLA was administered in English 370, Junior Seminar. This is a special topics course which allows the instructor to determine the course content. My course had the descriptive title of "The Bible as Literature" and was taught as any other literature course would be taught.

b. Juniors primarily were enrolled in this course.

### 2. Performance Task

a. The students were required to consider the pros and cons of a public school district adding to its curriculum a course called "The Bible as Literature."

b. The documents included in the task were the following:

--Document A: Website entitled "Bible as Literature and Biblical Allusions"

--Document B: An annotated bibliography containing a section on literature and Christianity and a section on literary theory and criticism

--Document C: An essay comparing *Gilgamesh* to the Book of Genesis

--Document D: A book review by Giles Gunn. (Gunn critically reviews *The Literary Guide to the Bible* by Robert Alter and Frank Kermode.)

--Document E: An old article from *The School Review* (1944). The title of the article was "Biblical References, Quotations, and Allusions in Popular Magazines."

--Document F: A recent article from *Parade* magazine (2009). The title of the article was "Should You Study the Bible in School?"

The above documents were selected because more than half of them—nearly all, in fact—illustrate that numerous literary works from the British and American traditions frequently allude to the Bible.

c. A successful response did not necessarily depend upon the integration of narrative and quantitative forms, though that kind of integration would have enhanced the response. (Documents E and F include numerical data.)

### 3. Performance Task Administration (Optional)

Date administered: March 20, 2009

The students' scores were not a part of my evaluation for final grades.

#### 4. a. Strengths

The students consistently recognized that Documents E and F were the "heart" of the argument and, thus, provided proof that the Bible as Literature is a course that would be valuable to high school students.

b. Weaknesses

Very few students cited numerical data even though some of the documents (E and F among them) included numbers and references to quantities.

**5. Recommendation and follow up**

a. I will design essay questions that will cause students to more clearly see the two sides of every question. Also, I will stress more emphatically that successful arguments are usually based on solid evidence.

b. For all faculty members I would recommend the following:

--Familiarize yourselves with the CLA exercise.

--Understand that the CLA measures various writing and thinking skills, both analytical and critical.

--Appreciate that participating in this project is not difficult. The CLA is a worthwhile experience for students and also gives instructors another useful form of assessment.

## English 370—The Bible as Literature

### Situation I

Public School Superintendent Joan Dawson believes that the high school students in her district are not mature enough to benefit from a course in the Bible as Literature. To support her position she is relying upon a book review written by Dr. Giles Gunn. Gunn is a university professor who has written a review in which he acknowledges that virtually all university English departments offer courses in the Bible as Literature.

### Situation II

Mr. Mahoney, a teacher in Supt. Dawson's district, has designed a course in the Bible as Literature, which he hopes he will be permitted to teach next semester. Mr. Mahoney believes that a high school course in the Bible as Literature will be beneficial, and quite accessible, to the students. Put another way, Mr. Mahoney maintains that many young students already know a great deal about the kinds of superheroes, expressions, and literary devices that must be studied in any course on the Bible as Literature.

**Question: Who, in your opinion, is correct, Supt. Dawson or Mr. Mahoney?**

You must base your answer on some of the data provided in documents A, B, C, D, E, and F. Remember, however, that perhaps not every document will be relevant to the position you take. You will have fifty minutes in which to complete your essay.

This is the html version of the file <http://www.sanjuan.edu/webpages/mmahoney/files/AP%20English%20Summer%20Reading%20Bible.doc>.

Google automatically generates html versions of documents as we crawl the web.

## Bible as Literature and Biblical Allusions

### AP English Literature and Composition (12)

Mr. Mahoney (mmahoney@sanjuan.edu)

The Kings James Bible (1611) is considered a great work of literature in its own right, and it has influenced countless Western literary works, including many novels and poems that we will read in AP English. Thus, you are required this summer to read key books of the Bible and become familiar with common biblical allusions. Below is a short list of quotations, places, names, phrases, etc. Many of these will be found in *Genesis*, *Exodus*, *Matthew*, and *Luke*. You must read these four books carefully and in their **entirety**. Read Psalms 8, 22 and 23. You will need to look in some of the other books for some other items. You will be quizzed on these items during the first week of school. (Know the book and context for each item.) Expect also a short essay test on some literary aspect of one of the four required reading books. There is no written part of this assignment to be done over the summer, but I suggest taking notes. HINT: Books and chapters are provided for you. You have to match them.

Adam's Rib

Alpha and Omega

Am I my brother's Keeper?

Ark of the Covenant

Ashes to ashes, dust to dust

Babel

Be fruitful and multiply

Break bread

Burning bush

By their fruits shall ye know them

Camel through the eye of a needle

Cast the first stone

Water into wine

Chariot of fire

Consider the lilies of the field

Crown the thorns

David and Goliath

Daniel and the Lion's den

Doubting Thomas

Eye for eye, tooth for tooth

Forty days and forty nights

Four horsemen of the Apocalypse

Gain the whole world but lose your own soul

Gold, Frankincense, and myrrh

Golden calf

Golden rule

Good Samaritan

Harden your heart

Jonah and the whale

Lamb of the slaughter

Let my people go

Loaves and fishes

Manna from Heaven

Mark of Cain

Methuselah

Midianites

Noah's Ark

Out of the mouth of babes

Parting of the waters

Prodigal son

Seven Pillars of Wisdom

Sodom and Gomorrah

Sufficient unto the day is the evil thereof

Thirty pieces of silver

This my body

Tree of Knowledge

Turn the other cheek

Valley of the shadow of death

Voice crying in the wilderness

Way of all flesh

Who lives by the sword shall die by the sword

Wisdom of Solomon

Words made flesh

### **BIBLICAL REFERENCES MADE ABOVE**

**Genesis:** 1:22-23; 2:9, 16-18; 2:21-22; 3:17-19; 4:9-10; 4:15-16; 5:25-27; 6:13-16; 7:12-14; 11:8-9; 18:20-21

**Exodus:** 3:1-2; 4:21; 5:1; 14:15-17; 16:14-15; 21:23-25; 25:10; 32:4

**Numbers** 31:10-18

**1 Samuel** 17:4, 8-9; Isaiah 40:1-3; Daniel 6:16; Proverbs 9:1; Joshua 23:14; 1 Kings 3:16-28

**Mathew** 2:11, 6:26-34, 7:12-16, 16:24-36, 19:23-25, 26:14-15, 26:26-29, 26:49-54, 27:27-29

**Luke** 6:29, 10:30-34, 15:11-15

**Revelation** 1:7-8, 11, 5:1-10, 6

**2 Kings** 2:9-12

**Jonah 1:2**

**Psalms Nos. 8, 22, 23**



(B)



## the Bible and literature

The following books provide a range of material on the relationship between the Bible and literature written in English. CASE welcomes reviews and comments on these books. They are presented for reflection, education and critical analysis—not as a canon of must-reads. Please read with your eyes open and brain engaged!

Email material to [case@newcollege.unsw.edu.au](mailto:case@newcollege.unsw.edu.au)

### the Bible and literature

Frye, Northrop, *The Great Code: The Bible and Literature*, Harvest/HJB, New York, 1982. Seminal work on the way literature is shaped by biblical imagery, typology and narrative structure.

Alter, Robert, and Frank Kermode, *The Literary Guide to the Bible*, Fontana, London, 1987. A comprehensive assessment of the literary qualities of the Bible, including essays on literary character of sacred texts.

Ryken, Leland, and Tremper Longman III, *A Complete Literary Guide to the Bible*, Zondervan, Grand Rapids, 1993. Evangelical 'alternative' to Alter and Kermode's volume.

Ryken, Leland, James C. Wilhoit and Tremper Longman III, *Dictionary of Biblical Imagery*, IVP. Leceister, 1998. Valuable resource for understanding biblical language and literary forms and styles.

Jeffrey, David Lyle, *A Dictionary of Biblical Tradition in English Literature*, Eerdmans, Grand Rapids, 1992. Wonderful resource collecting literature around the themes, characters, imagery and teachings of the Bible.

## christianity and literary theory and criticism

Barratt, David, Roger Pooley and Leland Ryken, *The Discerning Reader: Christian perspectives on literature and theory*, Apollos, Leicester, 1995. Assorted essays offering Christian assessments of literary theories, texts and genres.

Cunningham, Valentine, *In the Reading Gaol: postmodernity, texts, and history*, Blackwell, Oxford, 1994. Sceptic of the sceptics, Cunningham takes down Derrida, de Man and others as he uncovers postmodernity's 'parasitic dependence' on the Bible and its theology.

Edwards, Michael, *Towards a Christian poetics*, Eerdmans, Grand Rapids, 1984. Uses the Fall as the basis for understanding how literature operates.

Fiddes, Paul, *Freedom and Limit: a Dialogue between Literature and Christian Doctrine*, Mercer Uni Press, Macon, 1999. Acute discussion of the tension between doctrine and freedom of the imagination, including chapters on specific texts.

*The Promised End: Eschatology in Theology and Literature*, Blackwell, Oxford, 2000. A watershed critical work on the importance of eschatology for understanding literature. Fiddes is Professor of Theology at Oxford.

Gallagher, Susan V, and Roger Lundin, *Literature through the eyes of faith*, Harper & Row, San Francisco, 1989. Easy to read introduction to the issues for Christians.

Jeffrey, David Lyle, *People of the Book: Christian Identity and Literary Culture*, Eerdmans, Grand Rapids, 1996. Difficult but enlightening account of the importance of the Bible to literary culture across centuries.

Ritchie, Daniel E, *Reconstructing Literature in an Ideological Age: a Biblical Poetics and Literary Studies from Milton to Burke*, Eerdmans, Grand Rapids, 1996. Detailed and persuasive defence of the Bible as the key to literary study.

Ryken, Leland. *Realms of Gold: The Classics in Christian perspective*, Harold Shaw, Wheaton, 1991. *Triumphs of the Imagination: Literature in Christian perspective*. IVP, Downer's Grove, 1979. Both books contain chapters offering Christian appraisal of key texts in the Western tradition.

*The Christian imagination: essays on literature and the arts*, Baker, Grand Rapids, 1981. Classic essays on Christianity and the arts, including C. S. Lewis and T. S. Eliot.

*The Liberated Imagination: Thinking Christianly about the arts*. Harold Shaw, Wheaton, 1989. Ryken's theory of the arts as a creative response to God.

Walhout, Clarence, and Leland Ryken, eds. *Contemporary Literary Theory: A Christian appraisal*. Grand Rapids: Eerdmans, 1991. Essays on literary theories, from deconstruction to psychoanalysis to reader-response criticism.

### **specific studies**

Adams, James Luther, and Wilson Yates, eds., *The Grotesque in Art and Literature: theological reflections*, Eerdmans, Grand Rapids, 1997. Detailed study of the religious meaning of the grotesque across various literary genres and artforms.

Lundin, Roger, *Emily Dickinson and the Art of Belief*, Eerdmans, Grand Rapids, 1998. Sensitive biography exploring the place of the Bible in the poetry and life of this 'honest doubter'.

### **on the web**

The most comprehensive web-based bibliography (updated regularly) is found at English Literature and Religion is at the University of Maryland website: [www.inform.umd.edu/ENGL/englfac/WPeterson/ELR/elr.htm](http://www.inform.umd.edu/ENGL/englfac/WPeterson/ELR/elr.htm)

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**Parallels Between the Epic of Gilgamesh and the Bible**

The most well-known parallel between the Epic of Gilgamesh and the Bible is the story of the Flood, in Genesis 6-7. This is essentially equivalent to the story that Utnapishtim, the Sumerian Noah, tells to Gilgamesh on Tablet XI. Even the way the narrative is laid out is similar - the gods put a bug in Utnapishtim's ear; a description of how the ark is built ("daubed with bitumen," a common glue or mortaring agent in Mesopotamia); everyone piles in, and it starts to rain. When it's over, Utnapishtim releases a dove, then a swallow, and finally a crow.

However, the section of the Bible that really seems linked to Sumerian mythology is the book of Ecclesiastes. The writer of that book informs us, in Eccl. 12:9-10, that in the course of composing it he read widely, presumably everything that he could get his hands on in those days. From internal evidence it's obvious that he read some version of the Epic of Gilgamesh. It's fascinating to see that the story, already very ancient by Biblical times, circulated so widely in the Middle East.

Ecclesiastes 4:9-10 (in the Revised Standard version) runs, "Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow; but woe to him who is alone when he falls and has not another to lift him up." This appears in fragmented form in Tablet V column ii of the epic. (If you want to look at the tablets in English translation the best one is by John Gardner.) It was apparently a common proverb in the Middle East, and you can easily find equivalents all over the place in literature. It appears in King Lear and in Beowulf, "Bare is back without brother behind it." (Alliteration's artful aid, what?)

The Epic of Gilgamesh has two main parts. In the first, Gil has a number of the standard Conan-the-Barbarian style adventures, whomping monsters, humping maidens, defying the goddess Ishtar. And he's king of Uruk, one of mankind's first cities - all very picturesque, and would make a great cover for a genre paperback. Then, in the second half, Gil has a spiritual crisis and goes on a quest for eternal life. Well, when he's wandering around having angst, he meets a Wise Woman, a barmaid - it seems the Sumerians invented beer, too. She advises him to straighten up and fly right: "Gilgamesh, fill your belly with good things; day and night dance and be merry, feast and rejoice. Let your clothes be fresh, bathe yourself in water, cherish the little child that holds your hand, and make your wife happy in your embrace, for this too is the lot of man." Notice how similar this is to Eccl. 9:7-9. The narrator of the book, the Preacher, advises, "Go eat your bread with enjoyment, and drink your wine with a merry heart, for God has already approved what you do. Let your garments be always white; let not oil be lacking on your head. Enjoy life with the wife whom you love, all the days of your vain life which he has given you under the sun, because that is your portion in life."

A close analysis of Gilgamesh's spiritual crisis reveals it revolves around the futility of all life. The crushing awareness of his own pointless existence drives him away from his throne and his kingdom to wear skins and wander the wilderness. This is the entire theme of Ecclesiastes: "Vanity of vanities! All is vanity. What does a man gain by all the toil at which he toils under the sun?" (Eccl. 1:2-3) Both protagonists arrive at the same solution. The meaning of life is found only in the divine. The Preacher mulls it over for 12 amazingly prosy chapters and concludes, "Remember your Creator in the days of your youth, before the evil days come and the years draw nigh when you will say, I have no pleasure in them." (Eccl. 12:1) Because he was the world's first fantasy hero, Gilgamesh comes to the same answer in a flashier way - he undergoes a peril-ridden sea voyage; puzzles over riddling answers from Utnapishtim; dives to the ocean floor to pluck the flower of eternal life; loses it to a snake. He returns to Uruk empty-handed but at peace, and finds that it is the home of his god. "Three leagues and the temple precinct of Ishtar measure Uruk, the city of Gilgamesh."

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# Approach and Avoidance: The Bible as Literature

by Giles Gunn

Dr. Gunn, professor of English at the University of California, Santa Barbara, is the author most recently of *The Culture of Criticism and the Criticism of Culture* (Oxford University Press, 1987) This article appeared in the *Christian Century*, May 18-25, 1988. Copyright by the Christian Century Foundation and used by permission. Current articles and subscription information can be found at [www.christiancentury.org](http://www.christiancentury.org). This material was prepared for Religion Online by Ted & Winnie Brock.

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## Book Review: *The Literary Guide to the Bible* by Robert Alter and Frank Kermode. Harvard University Press, 678 pp., \$29.95.

Why, with editors the caliber of Robert Alter and Frank Kermode, is *The Literary Guide to the Bible* (Harvard University Press, 678 pp., \$29.95) still something of a disappointment?

The moment for such a volume has surely arrived, and no criticism hastened its coming more than Alter's *The Art of Biblical Narrative* and Kermode's *The Genesis of Secrecy*. The moment has been richly prepared for by at least two generations of biblical scholars who have been attentive to the literary properties of everything from the parables to the Davidic court history. Literary scholars as different in approach as Northrop Frye and T. R. Henn have ploughed furrows of their own in biblical studies. Thanks to form criticism, redaction criticism, genre criticism, structuralism, narratology, feminist criticism, psychoanalytic criticism and deconstructionism, studies of the literary dimensions of the Hebrew and Christian Scriptures during this decade must number in the thousands. Virtually all college and university English departments offer courses in the Bible as literature."

The editors have chosen to work with what is essentially the Protestant Bible, which, unlike the Catholic Bible, the Hebrew Bible or the Bible of Greek Judaism, is the authoritative text of the central anglophone tradition. Yet with the Old Testament they have generally followed the order of the Hebrew Bible rather than the King James and later versions. They provide chapters on most of the major books of both testaments, though not without some interesting confections: while Leviticus and Numbers each get chapters of their own, Jeremiah and Ezekiel, as well as the 12 prophets, have to settle for chapters together, as do the Pauline epistles.

In addition to a helpful glossary and an indispensable index, *The*



*Literary Guide* features some useful and, in several instances, excellent general essays such as Helen Elsom's superb treatment of the New Testament and Greco-Roman literature, Gerald L. Bruns's brilliant study of midrash and allegory, and an interesting essay by Alter on the characteristics of ancient Hebrew poetry. In addition to preparing the essays on the Gospels of Matthew and John, both of them rich with perceptive and unexpected observations, Kermode offers an extremely good introduction to the New Testament, balancing Alter's equally adroit introduction to the Old -- though why, with scholars of the stature of Robert M. Grant and Harry Gamble available, Kermode took upon himself the task of supplying the chapter on the making of the canon is anybody's guess. Equally puzzling is the inclusion of Edmund Leach's essay "Fishing for Men on the Edge of the Wilderness," which has little to recommend it but the author's eminence as perhaps the world's leading structural anthropologist -- who here wishes to demonstrate that structuralism enables a style of biblical exegesis not unlike "the typological style of argument employed by the majority of early Christian writers."

Though the book lists among its contributors a number of distinguished biblical scholars and literary critics, the editors reserved so many essays for themselves and a few others that there are striking omissions. The New Testament section seems oddly empty without the presence of Wayne Meeks or James Barr, and the Old Testament section looks similarly unprovided without an essay on the historical books by someone like John Van Seters or on prophecy by Joseph Blenkinsopp. And why no women contributors, given the new and disturbing questions feminist scholars have put to an essentially male canon and to male interpretations of it?

Nevertheless, the editors have clearly established the right aim for this volume. They want to avoid duplicating the results of traditional biblical scholarship without depriving their readers of its insights, and they seek to exploit some of the more important methods of contemporary criticism without turning *The Literary Guide* into a forum for debating sectarian theorists. Their target is the general educated reader who seeks to understand "the Bible as a work of great literary force and authority, a work of which it is entirely credible that it should have shaped the minds and lives of intelligent men and women for two millennia or more.

What literary critics and biblical scholars share, according to the editors of *The Literary Guide*, is not so much an interest in the referential qualities of the biblical texts as an interest in their internal relationships, particularly as these relationships are controlled by language. Thus in his essay on Psalms, Alter raises questions about authorship, dating and the sociological context, but then devotes the bulk of his attention to issues of genre, convention, style, structure, diction, literary allusion and thematic organization. When performed as well as Alter performs it, and particularly in relation to a text like Psalms, this kind of reading can be at once informative and illuminating.

But close attention to the complex interplay of linguistic properties can also beg some of the very questions such interplay is meant to raise. Thus J. P. Fokkelman's structural analysis of Genesis and Exodus just misses turning into a catalogue or statistical summary, and prevents the reader from ever penetrating beneath the surface of these texts to their complex interior. Robert Polzin's self-consciously literary treatment of Deuteronomy in terms of voice all but misses the epic note the text intends to strike. Jack Sasson's workmanlike articles on Ruth and Esther manage to gloss over much of what has lent these slight narratives their haunting, evocative power. Bernard McGinn foregoes literary analysis altogether and simply provides a history of the interpretation of Revelation.

On the other hand, when Joel Rosenberg writes on the two books of Samuel, as well as on Jeremiah and Ezekiel, or James Ackerman on Jonah and even on Numbers, or David Gunn on Joshua and Judges, or John Drury on Mark and Luke, their criticism resists any simplistic reduction to a discussion of properties or elements, literary or otherwise, and engages the claim of the text. And in the very best of this criticism - - such as Rosenberg's interpretation of the Davidic history and parts of Kermode's analysis of Matthew. and particularly John -- familiar texts become strange and strangely moving, compelling, almost coercive.

The deep divisions within contemporary literary criticism have much to do with the fact that we now possess a richer, if also more troubling, sense of (sic).

And one of the reasons that the literary has come to seem so much more problematic a critical category than it was 20 years ago is because we have been compelled to take into our notion of it many of the diverse, ill-classified, disruptive kinds of literature contained in the Bible.

Yet of this difficult process of critical assimilation, and what it has done to the categories by which we make sense (as Kermode once put it) of the sense literature makes for us, we hear very little in *The Literary Guide to the Bible*. Too often the essays treat the categories that define literature, and that enable us to talk about it critically, as though they were given with creation itself, and that all the general reader requires to appreciate the Bible as a literary document is a little (or a lot of) "expert literary appraisal." The editors and their collaborators know better; but only in selected instances have some of them managed to transcend such limited conceptions in behalf of the central purpose of the volume as a whole: to demonstrate how the literary dimensions of these texts do, indeed, make credible the power and authority they have exhibited for more than two millennia in shaping decisively the lives and minds of thoughtful people the world over.

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E

## BIBLICAL REFERENCES, QUOTATIONS, AND ALLUSIONS IN POPULAR MAGAZINES

THOMAS R. NUNN

Mount Pleasant High School, Mount Pleasant, Michigan

FRANCIS D. CURTIS

University of Michigan

\*

STUDENTS of English and American literature are familiar with the reports of a number of extensive research investigations to determine the uses which authors have made of biblical materials in their writings. With few exceptions these studies are concerned with the influence of the Bible as reflected in classical prose and poetry. Work<sup>1</sup> states that Shakespeare's writings contain more than twelve hundred references to the Scripture and that "Ruskin can scarcely write a page without some image or hint or symbol of the Scripture coming to his mind and springing to the point of his pen." Perry<sup>2</sup> cites Van Dyke as his authority for the statement that more than four hundred references to the Bible are to be found in the works of Tennyson, and he affirms that the poetry of Browning contains an even greater number. This investigator reports that "a shorter poem like 'Christmas Eve'

and 'Easter Day' contains no less than a hundred, while in *The Ring and the Book* there are almost one thousand. Work<sup>3</sup> states that Tennyson is second only to Browning in his use of the Bible. Fletcher<sup>4</sup> claims that Milton's works contain nearly ten thousand biblical quotations and allusions. Weaver<sup>5</sup> presents abundant evidence that Shelley, both in his poetry and in his prose, makes direct or indirect use of an enormous number of borrowings from the Bible. Allen<sup>6</sup> reports that Whitman's works contain 160 distinct biblical paraphrases and quotations from the Old and New Testaments, chiefly from the latter.

~~Some evidence with respect to the influence of the Bible on writers of popular literature is found in the~~

<sup>1</sup> Edgar Whittaker Work, *op. cit.*, p. .

<sup>4</sup> Harris Fletcher, "Milton's Use of Biblical Quotations," *Journal of English and German Philology*, XXVI (April, 1927), 145-65.



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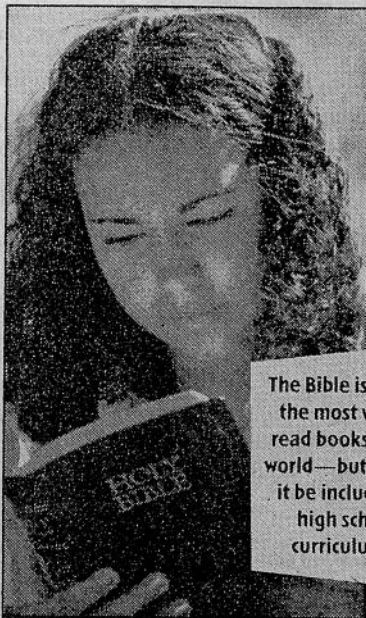


PHOTO BY MASTERFILE

The Bible is one of  
the most widely  
read books in the  
world—but should  
it be included in  
high school  
curriculums?

## Should You Study the Bible in School?

In 2006, Georgia became the first state in the U.S. to offer funding for high school electives on the Old and New Testaments, using the Bible as a core text. Other states, like Texas and Alabama, have since passed similar legislation. In 2007, 460 districts in at least 37 states used curriculums teaching the Bible, all of which met standards for separation of church and state. Some people argue that the religious text has no place in schools. But others say the Bible belongs in the classroom—as an object of study. They argue that teaching it as a text, rather than as

God's received word, is not only constitutional, but also necessary. The Bible is arguably one of the most influential books ever written. It's the best-selling book of all time and also the best-selling book almost every year. Its teachings often are referenced in other works. By some estimates, Shakespeare references the Bible about 1300 times. Abraham Lincoln said in his second inaugural address that both sides in the Civil War "read the same Bible" to bolster their opposing claims. And when Martin Luther King Jr. talked of "justice rolling down like waters" in his "I Have a Dream" speech, he was referencing an Old Testament prophet.

News Quiz

## The Bible As Literature Score Sheet

The Bible As Literature Score Sheet					
	Mark all that apply	Evaluation of Evidence	Analysis & Synthesis of Evidence	Drawing Conclusions	
Questions:					
(1) Does the writer agree with the notion that The Bible as Literature should be taught to high school students?					
(2) Does the writer disagree with the idea?					
Specific Points for Evaluating Essay					
(1) The Bible as Literature may be viewed by parents as a course in dogma					
(2) Many colleges and universities teach courses in literature where the Bible and other sacred texts are the primary sources.					
(3) The B as L explores literary genres.					
(4) Much canonical literature alludes to the Bible and other sacred texts.					
(5) The writer recognizes that Document E and Document F are good supporting data.					
(6) The writer recognizes that Document B is not essential.					
(7) Appropriate references to personal experiences are made.					
(8) The writer acknowledges that popular culture is replete with Biblical allusions.					
(9) The writer concludes that offering the Bible as Literature to high school students is a good idea.					
<b>Overall Evaluation (Circle the one that best applies)</b>					

**Overall Evaluation (Circle the one that best applies)**

